

most learned of Roman antiquaries, was of a contrary opinion. He not only spoke particularly of Juno as the wife of Jupiter,<sup>1</sup> but he also affirmed generally, in the most unambiguous language, that the old Roman gods were married, and in saying so he referred not to the religion of his own day, which had been modified by Greek Influence, but to the religion of the ancient Romans, his ancestors.<sup>2</sup> Seneca ridiculed the marriage of the Roman gods, citing as examples the marriages of Mars and Bellona, of Vulcan and Venus, of Neptune and Salacia, and adding sarcastically that some of the goddesses were spinsters or widows, such as Populonia, Fulgora, and Rumina, whose faded charms or unamiable character had failed to attract a suitor.<sup>3</sup>

Again, the learned Servius, whose commentary on Virgil is a The gold mine of Roman religious lore, informs us that the pontiffs <sup>mai™</sup>g celebrated the marriage of the Infernal deity Orcus with very great <sup>°</sup> <sup>1CU</sup> solemnity;<sup>4</sup> and for this statement he would seem to have had the authority of the pontifical books themselves, for he refers to them in the same connexion only a few lines before. As it is in the highest degree unlikely that the pontiffs would solemnize any foreign rites, we may safely assume that the marriage of Orcus was not borrowed from Greek mythology, but was a genuine old Roman ceremony, and this is all the more probable because Servius, our authority for the custom, has recorded some curious and obviously ancient taboos which were observed at the marriage and in the ritual of Ceres, the goddess who seems to have been joined in wedlock to Orcus. One of these taboos forbade the use of wine, the other forbade persons to name their father or daughter.<sup>5</sup>

<sup>1</sup> Varro, *De lingua Latina* ^ v. 67, i. 344, <sup>4</sup> Servius, on Virgil, *Georg.*

\* *Quod Jovis Jitno conjux et is caehim* " <sup><e</sup> *Aliud est sacrum, aliud nuptias*

<sup>2</sup> Augustine, *De cimtate Dei.*, iv. *Cereri celebrare* ^ in *qitibus re vera* 32, \* *Dicit etiam |scil. Varro} de -vimim adhiberi nefas fiterat^ quae Qrci generationibus deorum magis ad poetas nuptiae dicebantur, q-uas praesentia quam ad physicos fuisse populos in- sua pontifices ingcanti solemnitate cde-clinatoS) et ideo et sexum et generationes brabant" deorum majores suos, id est vet cres*

<sup>5</sup> Servius, on Virgil, *Georg.*

i. 344,  
*credidisse Romanos et eorum constituisse* and on *A en.* iv. 58. As to  
the pro-  
*conjugia*" prohibition of wine, compare Macrobius,  
<sup>3</sup> Seneca, quoted by Augustine, *De Saturn*, iii. n. There  
seems to be  
*civitate Dei*, vi. 10, <sup>1</sup> *Quid quod etno* doubt that Orcus was a  
genuine old  
*matrimonia, inquit deorum jungim-us*, Italian god of death and  
the dead.  
*et ne pie quidem, fratrum ac sororum* ? See the evidence collected by R.  
Peter,  
*Bellona* Marti conlocamits ^ *Vulcanos.v.* "Orcus," in W. H.  
Roscher's  
*Venerem, Neptune Saladam. Quosdam Lexikon der griech.*  
*undrom. Mythologie,*  
*tamen caelibes relinquimus, quasi con-* iii. 940 \$qq.-> who says  
that "Orcus  
*dido defecerit ^ praesertim cum qttaedam* was obviously one of those  
old Roman  
*viditae sint, \* ut Populonia vel Fulgora* gods who occupied the  
thoughts of the  
*et diva Rumina; quibus non miror* people in the most lively  
manner." On  
*pctitorem defuisse*" In this passage the other hand, Prof. G.  
Wissowa sup-  
the marriage of Venus to Vulcan is poses that Orcus is merely  
a borrowed  
probably Greek; all the rest is pure form of the Greek *liorkos*  
*(Religion und*  
T? ^ mnn A'W/wc-///>\* *Rnitiw* ^n OTn\ "Rnl-T-  
Tr>rbnc